

༄༅། །ཇི་བཙུན་པ་སྒྲུ་ཀ་ར་ལ་བཏེན་པའི་སྒྲ་མའི་རྣལ་འབྱོར་རིག་པ་
འཇིན་པའི་ལམ་བཟང་།

The Excellent Path of the Vidyādhara: A Guru Yoga Based on Lord Padmākara

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

This text is intended to be read and practiced by those who have received the requisite Vajrayāna authorizations, transmissions, and instructions. If you are unsure whether you have received the appropriate permissions, please consult a qualified Dharma teacher of the relevant tradition.

rje bitsun pad+ma ka ra la brten pa'i bla ma'i rnal 'byor rig pa 'dzin pa'i lam bzang

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR’S INTRODUCTION

This text is the third in a set of four guru yoga sādhanas revealed in a pure vision by Jamyang Khyentse Wangpo. Pure vision teachings are received in direct visionary encounters with tantric deities or wisdom masters in waking life, meditation, or dreams. Such occurrences were regular for Khyentse Wangpo, and the corresponding texts provide a glimpse into his amazing reality, far beyond the scope of ordinary human experience and not limited in any way by time or space. Pure visions comprise one of the revelatory modes of transmission of the Nyingma school and are included in the seven kinds of transmission entrusted to Khyentse Wangpo.

The Excellent Path of the Vidyādhāras belongs to the genre of guru yoga, meaning “union with the guru’s nature,” which is the profound devotional practice of supplicating an authentic teacher and continuously merging one’s mind with that teacher’s awakened mind. The practices in these sādhanas supplicate each of the guru’s kāyas or dimensions of awakening. In this sādhana, practitioners envision themselves as Hayagrīva in union with Vajravārāhī, and the root guru appears above their head in the form of Pema Tötreng Tsal (“Mighty Lotus with Skull Garland”) in union with his wisdom consort, Princess Mandāravā of Zahor. Above Pema Tötreng Tsal sits Avalokiteśvara, representing the luminous dimension of the saṃbhogakāya, who is further crowned by Buddha Amitābha, representing the open dimension of the dharmakāya.

This sādhana includes a seven-branch prayer, a prayer to be reborn in the Land of Lotus Light and attain immortality, as well as the approach recitation of Guru Padmasambhava’s twelve-syllable heart mantra. The practice concludes with receiving the four empowerments, purifying the four obscurations, merging with the guru, and settling in the nonconceptual state of awareness-emptiness. Ultimately, practitioners aspire to the unity of awareness and emptiness. While there is no colophon for this text, the concluding verses explain that this pure vision teaching arose following a period of

absorption in nonconceptual meditative equipoise. Jamyang Khyentse Wangpo then refers to himself as “a young yogi,” which suggests that he was in his youth when he experienced these pure visions.

Khyentse Wangpo composed a corresponding set of aspiration prayers to accompany this collection of guru yoga sadhānas, which are included in the Seven Transmissions compendium and Khyentse Wangpo’s Collected Works. The aspiration prayer connected to this text is called *A Celebration of the Two Accomplishments: A Supplication with Aspiration Prayer Connected to the Yoga of Immortal Padmākara*.

རིག་འཛིན་ལམ་བཟང་།

The Excellent Path of the Vidyādharas

Homage to Guru Padmākara!

In the center of a lotus upon my great bliss cakra

Is the guru as the Immortal Tōtreng Tsal.

To approach and receive supreme accomplishment,

First take refuge and arouse bodhicitta, then meditate as follows.

ཧྲི

hri

HRĪḤ

ཆོས་ཀྱན་གདོད་ནས་རིག་སྟོང་གཉུག་མའི་ངང་།།

chö kün dö né rigtong nyugmé ngang

Within innate awareness-emptiness, the primordial nature of all phenomena,

སྟོན་བརྒྱུད་ཐམས་ཅད་སྒྲ་འོད་ཀྱི་ཞིང་།།

nöchü tamché pema ö kyi zhing

The entire animate and inanimate universe appears as the realm of Lotus Light,

རིག་འཛིན་གྲུབ་པ་རྒྱ་མཚོའི་དགའ་བའི་ཚལ་།།

rigdzin drubpa gyatsö gawé tsal

A vast, delightful grove of accomplished vidyādharas.

མེ་ཏྲག་ཆར་འབབས་འཇའ་ཟེར་འབྲིགས་པའི་གློང་།།

metok char bebs ja zer trigpé long

In an expanse of raining flowers and dense rainbow rays,

བདེ་སྟོང་ཆུ་སྐྱེས་ཉི་མ་བམ་རེའི་སྟེང་།།

detong chukyé nyima bamrö teng

Upon a bliss-emptiness lotus, sun, and corpse,

རང་ཉིད་གཞི་ལུས་དབང་ཆེན་ཉེ་བུ་ཀ།།

rangnyi zhi lü wangchen heruka

My ordinary body becomes the Mighty Heruka.

སྤྱགས་རྗེ་ཆགས་པའི་སྐྱེ་མདོག་དམར་པོ་ལ།།

tugjé chagpé kudok marpo la

Compassionately aroused, I am red,

ཞལ་གཅིག་ཕྱག་གཉིས་གྲི་གུག་ཐོད་པ་འཛིན།།

zhal chik chak nyi driguk töpa dzin

With one face and two hands, holding a hooked knife and skull cup.

གར་དགའི་ཉམས་ལྷན་ཁོ་བོའི་ཆས་ཀུན་རྩིགས།།

gar gü nyam den trowö ché kün dzok

Possessing the nine moods of dance, with wrathful accoutrements complete,

རང་འོད་དོར་རྗེ་ཕག་མོ་ཡུམ་དང་སྦྱར།།

rang ö dorjé pagmo yum dang jor

I am in union with my own radiance—Vajravārāhī.

ཐབས་ཤེས་སྦྱི་བོར་རྟ་གཏོང་ཕག་ཞལ་བཞད།།

tab shé chiwor ta dong pak zhal zhé

A horse's head and a sow's head protrude from the crowns of the means and knowledge consorts,¹

སྤྲང་སྟོང་དབྱེར་མེད་ཆེན་པོར་གསལ་བ་ཡི།།

nangtong yermé chenpor salwa yi

Who clearly appear as great, inseparable appearance-emptiness.

བདེ་ཆེན་འཁོར་ལོར་པད་དཀར་ཉི་ཟླའི་སྟེང་།།

dé chen khorlor pé kar nyi dé teng

Above my great bliss cakra, seated on a white lotus, sun, and moon, [214]

ངོ་བོ་བྱལ་བ་དག་རིན་ཅན་སྤྲ་མ་ལ།

ngowo khyabdak drinchen lama la

Is the essential nature of my kind sovereign guru

ནུམ་པ་འཆི་མེད་པུདྲ་ཐོད་ཕྱེད་ཚུལ།

nampa chimé pema tötreng tsal

In the form of the immortal Pema Tötrenḡ Tsal—

སྐྱེ་མདོག་དཀར་དམར་ཁྲོ་འཇུམ་གཟེ་བརྩིད་འབར།

kudok kar mar tro dzum ziji bar

With a whitish-red complexion, smiling wrathfully and blazing with splendor.

ཕྱག་གཡས་དོ་རྩེ་གཡོན་པས་ཐོད་བུམ་བསྐྱམས།

chak yé dorjé yönpé tö bum nam

In his right hand, he holds a vajra and in his left a skull cup and vase.

སྐྱེ་ལ་གསང་པོད་ཆོས་གོས་ཟབ་བེར་དང་།

ku la sang pö chögö zab ber dang

He wears an inner robe, a Dharma robe, a brocade cloak,

དབུ་ལ་རབ་མཛེས་པུདྲའི་མཉེན་ཞུ་གསེལ།

u la rab dzé pemé nyen zhu söl

And upon his head an exquisite lotus hat.

ལྷན་སྦྱིས་འདུ་འབྲལ་མེད་པའི་འཁྱིའི་ནི།

lhenkyé du dral mepé daki ni

He is embraced by Mandāravā, the coemergent ḍākinī beyond meeting and parting,

མརྒྱ་ར་བ་གྲི་ཐོད་འཛིན་པས་འབྱུད།

mandarawa dri tö dzinpé khyü

Who holds a hooked knife and a skull cup.

ཞབས་གཉིས་ཕྱེད་སྦྱིལ་མཉམ་པར་རོལ་བ་ཡི།

zhab nyi chekyil nyampar rôlpa yi

With his two legs in half-lotus posture, he rests in equipoise.

སྦྱི་བོར་ལོངས་སྐྱེ་འཕགས་མཆོག་སྦྱིང་རྩེའི་གཉེར།

chiwor longku pagchok nyingjé ter

Above his head is his saṃbhogakāya form, the supremely noble Avalokiteśvara,

དེ་ཡི་སྒྱི་བོར་ཚོས་སྐྱ་སྤང་མཐའ་ཡས།།

dé yi chiwor chöku nangtayé

Whose head is crowned by his dharmakāya form, Amitābha.

སྐྱ་གསུམ་དབྱེར་མེད་བདེ་བ་ཆེན་པོར་བཞུགས།།

ku sum yermé dewa chenpor zhuk

They dwell in great bliss as an inseparable trikāya.

ཕྱི་རོལ་སྤྲོད་གསལ་འདྲ་ལྡན་དཀྱིལ་འཁོར་དབུས།།

chiröl tong sal ö ngé kyilkhör ü

At the center of this empty, luminous maṇḍala of five-colored light

བོད་བྲོང་སྡེ་ལྔ་སྤུལ་པའི་མཚན་བརྒྱད་སོགས།།

tötreng dé nga trülpé tsen gyé sok

Are the five Tötreng Tsal families, the eight manifestations,

སྐྱ་འཕྲུལ་དོ་རྗེའི་རྣམ་རྒྱུ་བསམ་མི་བྱབ།།

gyutrül dorjé namröl sam mikhyab

And the entire inconceivable display of his magical vajra emanations.

བར་མཚམས་བརྒྱད་གསུམ་རིག་འཛིན་སྐྱ་མ་དང་།།

bartsam gyü sum rigdzin lama dang

Among them are the vidyādhara gurus of the three lineages,

སྐྱ་བ་སྡེ་བརྒྱད་སོགས་ཡི་དམ་ཞི་ཁྲོའི་ལྷ།།

drub dé gyé sok yidam zhi trö lha

The peaceful and wrathful deities of the eight pronouncements, and so on,

གནས་གསུམ་དཔའ་བོ་མཁའ་འགྲོ་ཚོས་སྤྱད་ཚོགས།།

né sum pawo khandro chösung tsok

Ḍākas and ḍākinīs of the three abodes, and legions of Dharma guardians,

སྤྱང་སྤྲོད་ཐུ་སྐྱ་ལྟ་བུར་གསལ་བ་ཡི།།

nangtong chu da tabur salwa yi

Manifesting brilliantly like the moon's reflection in water, apparent yet empty.

སྐྱི་མགྲིན་སྤྱིད་གར་དོ་རྗེ་གསུམ་གྱི་དངོས།།

chi drin nyingar dorjé sum gyi ngö

Their crowns, throats, and heart centers—the actual three vajras—

ནམ་ཐར་གསུམ་ལྟན་ཡི་གེ་འབྲུ་གསུམ་མཚན།།

namtar sum den yigé dru sum tsen

Are marked with the three seed syllables of threefold liberation.

སྟོམ་མ་འཇུག་རྩེས་ཆགས་རྩལ་མེད་འོད་ཟེར་སྒྲིན།།

nyomjuk jechak rölmö özer trin

Music and clouds of light rays emanate from their passionate union,

དཔག་ཡས་ནམ་མཐའ་བྱུང་པར་འཕྲོས་པ་ཡིས།།

pagyé namkha khyabpar tröpa yi

Pervading the immensity of space,

འོག་མིན་བདེ་ཆེན་པདྨ་འོད་ལ་སྟགས།།

ogmin dechen pema ö la sok

Including Akaniṣṭha, Sukhāvatī, Lotus Light,

ཕྱོགས་བཅུ་དུས་བཞིའི་ཞིང་ཁམས་རབ་འབྱམས་ནས།།

chok chu dü zhi zhingkhām rabjam né

And the rest of the infinite buddha fields of the ten directions and four times.

ཡེ་ཤེས་སྤྱན་རླངས་གཉིས་སུ་མེད་པར་སྒྱུར།།

yeshé chen drang nyi su mepar gyur

They invite the wisdom deities, who merge inseparably with me. [215]

ཧྲིཾ

hri

HRIḤ

རྩེ་བཙུན་ཨོ་རྒྱན་པདྨ་ཐོད་ཐེང་ཅུལ།།

jetsün orgyen pema tötreng tsal

Noble master of Oḍḍiyāna, Pema Tötrenḡ Tsal,

སངས་རྒྱལ་ཀུན་དངོས་ཡེ་ཤེས་སྤྱུ་མའི་སྤྱུ།།

sangyé kün ngö yeshé gyumé ku

Your illusory wisdom form embodies all buddhas.

ཙ་གསུམ་རྒྱལ་བ་རྒྱ་མཚོའི་འཁོར་དང་བཅས།།

tsa sum gyalwa gyatsö khor dang ché

With your ocean-like retinue of the victorious Three Roots,

ཅེ་གཅིག་མོས་པས་གནས་འདིར་སྤྱན་འཕྲེན་ན།།

tsé chik möpé né dir chen dren na

With one-pointed longing, I implore you to come here!

གཤེགས་དང་བཞུགས་པའི་མཚན་མ་མི་མངའ་ཡང་།།

shek dang zhugpé tsenma mi nga yang

Though you have no attributes of going or staying,

འགག་མེད་སྟིང་རྗེ་ཆེན་པོའི་གཞན་དབང་གིས།།

gagmé nyingjé chenpö zhen wang gi

By the power of your great, unceasing compassion,

བདག་སོགས་འཁོར་བའི་མཚོ་ལས་བསྐྱལ་བ་དང་།།

dak sok khorwé tso lé dralwa dang

In order to liberate me and all beings from saṃsāra's ocean

ཁྱིན་རྒྱབས་དངོས་གྲུབ་སྦྱུལ་ཕྱིར་སྐྱར་བཞེངས་ཤིག།

jinlab ngödrub tsöl chir kur zheng shik

And grant blessings and accomplishments, please appear!

ཧྲིཿ

hri

HRIḤ

གཉིས་སུ་འཛིན་པའི་སྤང་བ་རྣམ་དག་པ།།

nyi su dzinpé nangwa namdagpa

Within the innate state of one taste,

རོ་གཅིག་གཉུག་མའི་ངང་དུ་ཕྱག་འཆའ་ལ།།

ro chik nyugmé ngang du chagtsal lo

Completely free of dualistic perceptions, I prostrate.

གང་ཤར་བདེ་སྟོང་རོལ་མོར་འཆར་བའི་དབྱིད།།

gang shar detong rölmor charwé chi

Whatever arises as the fresh display of bliss-emptiness

འོད་གསལ་ཐིག་ལེ་ཆེན་པོའི་མཆོད་པར་འབུལ།།

ösal tiglé chenpö chöpar бүл

I present as an offering to the great luminous sphere.

སྒོས་བྱས་འབྲུལ་པའི་སྤྲིག་ལྷུང་ཇི་སྟེད་ཀྱན།།

lō jé trül pé dik tung jinyé kün

All negative deeds and downfalls of mentally fabricated delusion,

འབྱུར་མེད་ཡོངས་སྤྱབ་ཀྱི་དག་ལྷོང་དུ་བཤགས།།

gyurmé yongdrub kadak long du shak

I confess in the unchanging, primordially pure expanse of the perfected nature.

མཁའ་ལྷར་རབ་ཞི་སྐྱེ་བ་མེད་པའི་དོན།།

kha tar rab zhi kyewa mepé dön

In the unborn meaning, serene like the sky,

དྲེན་འཛིན་གཉེན་པོ་བྲལ་ལ་རྗེས་ཡི་རང་།།

drenzin nyenpo dral la jé yi rang

I rejoice in being free from the antidote of mindfulness.²

སྤྱི་ཚིག་མཚན་མའི་ཚོས་ལས་རྣམ་གྲོལ་བའི།།

dra tsik tsenmé chö lé namdrölwé

I request you to turn the wheel of Dharma of ultimate realization,

དོན་དམ་རྟོགས་པའི་ཚོས་འཁོར་བསྐྱོར་བར་བསྐྱལ།།

döndam togpé chökhör korwar kü

Completely free from the characteristics of sounds, words, and phenomena.

ཡོངས་སྤྱབ་རྟག་པ་དམ་པའི་བདག་ཉིད་ཆེ།།

yongdrub tagpa dampé dagnyi ché

I pray that you remain as a fully perfected, everlasting, sublime being—

རྣམ་ཀྱན་མཚན་ལྡན་ཆེན་པོར་བཞུགས་གསོལ་འདེབས།།

namkün chok den chenpor zhuk söl deb

The great state endowed with all supreme aspects.

འདིས་མཚན་དག་ཚོགས་འཁོར་གསུམ་ལས་འདས་པ།།

di tsön getsok khorsum lé depa

All virtue exemplified by this prayer, I dedicate—beyond the three spheres—

སྤྱིད་ཞི་མི་གནས་དབུ་མའི་དབྱིངས་སུ་བསྡོ།།

si zhi miné umé ying su ngo

To the central space, which abides neither in existence nor in peace.

ཧྲིཿ

hri

HRĪḤ

འཆི་མེད་རིག་འཛིན་པདྨ་ཐོད་ཕྱིང་ཅུལ།།

chimé rigdzin pema tötreng tsal

Immortal vidyādhara, Pema Tötreng Tsal,

ཉི་གླུ་འདེམ་སྤྱོད་མཐོ་ར་བར་བཅས།།

nyé gyü dé ter mandarawar ché

With your bliss-giving catalyst, Mandāravā, [216]

རབ་འབྲམས་རྩ་གསུམ་དཀྱིལ་འཁོར་ལྷ་ཚོགས་ལ།།

rabjam tsa sum kyilkhor lha tsok la

And infinite assembly of the Three Roots maṇḍala deities,

རྟག་ཏུ་སྙིང་ནས་གུས་པས་གསོལ་འདེབས་ན།།

tak tu nying né güpé söl deb na

When I pray constantly to you with heartfelt devotion,

གནས་སྐབས་དངོས་ཉམས་མི་ལས་སྤང་ཆ་རུ།།

nekab ngö nyam milam nangcha ru

In the short term, protector, may I swiftly behold your joyously smiling face

མགོན་པོ་དགུས་པའི་འཛུམ་ཞལ་སྦྱར་མཐོང་ཞིང་།།

gönpo gyepé dzum zhal nyur tong zhing

In person, in visions, and in dreams.

མཐར་ཐུག་རིག་འཛིན་རྣམ་བཞིའི་ཐོམ་སྐྱས་ལ།།

tartuk rigdzin nam zhí temké la

Ultimately, by relying upon the ladder of the four vidyādhara levels,

བརྟེན་ནས་སྐྱུ་བཞིའི་ས་མཐར་ཕྱིན་གྱུར་ཅིག།

ten né ku zhi patar chin gyur chik

May I reach the consummation of the four kāyas.

ཁྱད་པར་ཚེ་འདིའི་སྤང་བ་རྒྱབ་མ་ཐག།

khyepar tsé di nangwa nub ma tak

In particular, as soon as the appearances of this life fade away,

རླུང་སེམས་བྱུང་འཇུག་སྒྱུ་མའི་སྒྲུང་ལྷང་ཏེ།

lung sem zungjuk gyumé kur dang té

May the union of my winds and mind arise in illusory form,

བདེ་ཆེན་པདྨ་འོད་ཀྱི་ཤོ་བྲང་དུ།

dé chen pema ö kyi podrang du

And in the deeply blissful Palace of Lotus Light,

འཆི་མེད་གདོད་མའི་གོ་འཕང་མཛོན་གྱུར་ཤོག།

chimé dömé gopang ngön gyur shok

May I actualize the level of primordial deathlessness.

ཨོཾ་ཧཱུྃ་བཙུག་པུ་པདྨ་སིདྲི་ཧཱུྃ།

om ah hung benza guru pema siddhi hung

OM ĀḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

Exert yourself in praying to the guru and reciting the approach mantra.

For part of your sessions, recite these vajra syllables of immeasurable blessing

In a state of fervent devotion

As a prayer to invoke the guru's mindstream.

At other times, view all appearances, sounds, and thoughts

As the guru's awakened body, speech, and mind.

Taking this as the path, sing the five HŪṂ syllables as a sonorous chant.

At the end of each session, receive the four empowerments.

ཅེ་གཅིག་གྲུས་པས་བསྟེན་ཅིང་གསོལ་བཏབ་མཐུས།

tsé chik güpé nyen ching söl tab tü

Through the power of approaching the guru and praying with one-pointed devotion

སྐབས་ཀྱན་འདུས་ཞལ་འཆི་མེད་པདྨ་འབྱུང་།

kyab kün dü zhal chimé pemajung

To the embodiment of all refuges, deathless Padmākara,

ཡབ་ཡུམ་མཉམ་པར་སྦྱར་བའི་མཁའ་གསང་ནས།

yab yum nyampar jorwé kha sang né

From the secret space of the consorts' union,

བདེ་ཆེན་བྱང་ཆུབ་སེམས་ཀྱི་བདུད་རྩི་རྒྱུ།

dé chen jangchub sem kyi dütsi gyün

A stream of deeply blissful bodhicitta nectar

ཐཱ་བ་ཞུན་མའི་མདོག་ཅན་དཔག་མེད་བབས།

dawa zhünmé dogchen pagmé bab

Cascades like liquid moonlight

སྤྱི་བོ་ནས་ཞུགས་མུ་ཁམས་ཀྱན་བྱབ་པས།

chiwo né zhuk tsa kham kün khyabpé

Into my crown aperture, filling all my channels and elements.

དབང་བཞི་ཐོབ་ཅིང་སྒྲིབ་བཞིའི་འཆིང་བ་སྦྱངས།

wang zhi tob ching drib zhi chingwa jang

The four empowerments are received, the hindrances of the four obscurations are removed,

སྐུ་བཞིའི་གོ་འཕང་འགྲུབ་པའི་སྐལ་བ་བཞག།

ku zhi gopang drubpé kalwa zhak

And the fortune to achieve the level of the four kāyas is established.

མཐར་ཐུག་ལྷ་ཚོགས་འོད་ཟེ་བྱ་རང་ཉིད་དང་།

tartuk lha tsok ö zhu rangnyi dang

Finally, the deities melt into light and become inseparable from me. [217]

དབྱེར་མེད་མ་བཅས་འོད་གསལ་སྒོ་འདས་ངང་།

yermé ma chö ösal lo dé ngang

This uncontrived, luminous state beyond thought,

རིག་སྟོང་སྒྲོས་བྲལ་གདོད་མའི་ཐོད་ཐེང་ཙམ།

rigtong trödral dömé tötreng tsal

Awareness-emptiness free of elaboration, is the original Tötreng Tsal.

ལྷན་གྲུབ་རིག་འཛིན་རང་ཞལ་མཐོང་བར་གྱུར།

lhündrub rigdzin rang zhal tongwar gyur

May I behold my own true face, the spontaneously present vidyādhara.

After reciting this, settle in naked awareness-emptiness.

If you immerse yourself in this profound path

With one-pointed devotion,

The twofold benefit will be accomplished—there is no doubt!

This definitive secret advice,

Which arose after resting in nonconceptual equanimity,

Is the conceptual Dharma of a young yogi.³

May it be the glory of fortunate ones!

བདེ་ཆེན་སྙིང་དབུས་དབུ་མའི་གྲོང་།།

dechen nying ü umé long

In the blissful expanse of the central channel inside my heart center,

འོད་གསལ་སྟོང་པའི་ཉེ་རུ་གས།།

ösal tongpé heruké

May the heruka of luminous emptiness

འདྲ་འབྲལ་མེད་པར་རྩེས་བཟུང་ནས།།

du dral mepar jé zung né

Care for me inseparably,

ནམ་ཀུན་མཆོག་ལྷན་ཉིད་གྱུར་ཅིག།

namkün chok den nyi gyur chik

So that I may be endowed with all supreme aspects.

NOTES

1. Here, “means and knowledge” refers to the male and female consorts, respectively. A horse head protrudes from the crown of Hayagrīva and a sow head from the crown of Vajravārāhī.
2. At this level of practice, when a practitioner naturally rests in awareness without distraction, all antidotes, including the deliberate practice of mindfulness, are considered effortful hindrances to abiding in the innate nature.
3. Jamyang Khyentse Wangpo. Here, the reference to his writing as “conceptual Dharma” is likely an expression of modesty, suggesting that this work is merely intellectual rambling rather than the vajra words of a realized master.

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GLOSSARY

Amitābha

འོད་དཔག་མེད། • *'od dpag med* • amitābha

“Boundless Light.” The buddha of the western realm of Sukhāvātī. In the five buddha families, Amitābha belongs to the Padma family.

Avalokiteśvara

སྤྱན་རས་གཟིགས། • *spyān ras gzigs* • avalokiteśvara

The “All-Seeing One.” The bodhisattva of compassion, a saṃbhogakāya manifestation of Amitābha.

central space

དབུ་མའི་དབྱིངས། • *dbu ma'i dbyings*

A synonym for dharmadhātu, the ultimate sphere of reality, which is beyond all extremes of existence and nonexistence, saṃsāra and nirvāṇa, and all conceptual elaboration.

eight manifestations

གུ་རུ་མཚན་བརྒྱད། • *gu ru mtshan brgyad*

The eight manifestations of Guru Rinpoche: (1) Guru Tsokye Dorje, Lake-Born Vajra, at birth; (2) Guru Śākya Senge, Lion of the Śākyas, at ordination; (3) Guru Nyima Özer, Rays of the Sun, when he was subjugating demons; (4) Guru Padmasambhava, Lotus-Born, when he was establishing Buddhism in Tibet; (5) Guru Loden Chogse, Seeker of Supreme Intelligence, when he reached the first vidyādhara level; (6) Guru Pema Gyalpo, Lotus King, when he taught in Oḍḍiyāna for thirteen years; (7) Guru Senge Dradrok, Lion’s Roar, when he subjugated the tīrthikas; and (8) Guru Dorje Drolö, Wild Wrathful Vajra, when he tamed spirits at thirteen places called Tagtsang.

eight pronouncements

སྦྱབ་ཞེ་བརྒྱད། • *sgrub sde brgyad*

Also called the eight heruka sādhanas, the eight pronouncements comprise the eight chief yidam deities of Mahāyoga and their corresponding tantras and sādhanas, transmitted to Guru Rinpoche by the eight vidyādharas: (1) Yamāntaka, the wrathful Mañjuśrī, the deity

of body; (2) Hayagrīva, the deity of speech; (3) Viśuddha, the deity of mind; (4) Vajrāmṛta, the deity of enlightened qualities; (5) Vajrakīla, the deity of enlightened activity; (6) Mātaraḥ, the deity of calling and dispatching; (7) the worldly deities of offering and praise; and (8) the worldly deities of wrathful mantras.

endowed with all supreme aspects

རྣམ་ཀུན་མཆོག་ལྡན། • *nam kun mchog ldan*

This expression describes the unity of appearance and emptiness: appearances are inherently empty, while emptiness has the capacity to manifest as appearances.

five Tötreng Tsal families

ཐོད་ཐྱེང་སྡེ་ལྔ། • *thod phreng sde lnga*

The five saṃbhogakāya manifestations of Tötreng Tsal, corresponding to the five buddha families.

four empowerments

དབང་བཞི། • *dbang bzhi* • caturabhiṣeka

The vase, secret, wisdom-knowledge, and precious word empowerments.

four kāyas

སྐུ་བཞི། • *sku bzhi* • catuḥkāya

The four dimensions or bodies of awakening: dharmakāya is the truth body; saṃbhogakāya is the enjoyment body; nirmāṇakāya is the emanation body; and the svabhāvikakāya is the essence body, the union of the other three kāyas.

four obscurations

སྒྲིབ་བཞི། • *sgrib bzhi*

Karmic, emotional, habitual, and cognitive obscurations.

four times

དུས་བཞི། • *duś bzhi*

Past, present, future, and indefinite time.

four vidyādhara

རིག་འཛིན་བཞི། • *rig 'dzin bzhi*

The vidyādhara of maturation, the vidyādhara with power over lifespans, the vidyādhara of the great seal, and the vidyādhara of spontaneous presence.

great bliss cakra

བདེ་ཆེན་འཁོར་ལོ། • *bde chen 'khor lo* • mahāsukhacakra

The crown cakra, a wheel of subtle channels depicted as a lotus with thirty-two petals, located at the top of the head.

Hayagrīva

རྩ་མགྲིན། • *rta mgrin* • hayagrīva

The “Horse-Headed One.” A tantric deity with a horse’s head. He is the wrathful form of Buddha Amitābha.

Heruka

ཉེ་རུ་ཀ • *he ru ka* • heruka

A category of wrathful male tantric deities.

Lotus Light

པད་མ་འོད། • *pad ma 'od*

The name of the palace in Guru Rinpoche's buddha field.

Mandāravā

མནྟ་ར་བ། • *man+da ra ba* • *mandāravā*

Princess of the ancient kingdom of Zahor in eastern India. The principal disciple of Yeshe Tsogyal and one of the two principal disciple-consorts of Guru Rinpoche.

Mighty Heruka

དབང་ཆེན་ཉེ་རུ་ཀ • *dbang chen he ru ka*

An epithet of Hayagrīva.

nine moods of dance

གར་དགའི་ཉམས། • *gar dgu'i nyams*

The nine moods or expressions of a wrathful deity. The three of body are (1) captivating, (2) heroic, and (3) terrifying; the three of speech are (4) laughing menacingly, (5) threatening, and (6) fearsome; and the three of mind are (7) compassionate, (8) majestic, and (9) peaceful.

Oḍḍiyāna

ཨ་རྒྱུན། • *o rgyan* • oḍḍiyāna

Oḍḍiyāna is both a historical and a mythical place, usually associated with the Swat Valley in modern-day Pakistan. It is most significantly known as the birthplace of the great Indian Buddhist master Padmasambhava.

Padmākara

པདྨ་ཀ་ར། • *pad+mA ka ra* • padmākara

“Lotus-Born.” The name given to Guru Rinpoche when he was first brought to the palace by King Indrabhūti.

Pema Tötreng Tsal

པདྨ་ཐོད་ཐྱེང་རྩས། • *pad+ma thod phreng rtsal*

“Mighty Lotus with Skull Garland.” The secret name of Guru Padmasambhava. He became known by this name after the people of Oḍḍiyāna tried to burn him and his consort Mandāravā alive. He transformed the fire into a lake and was found sitting on a lotus flower wearing a garland of skulls.

perfected nature

ཡོངས་གྲུབ། • *yongs grub* • pariniṣpanna

One of the three natures in Yogācāra philosophy. The perfected nature is the aspect of reality that is arrived at through deep insight or wisdom. It is the realization that the dependent nature is naturally empty of the imagined nature.

spontaneously present vidyādhara

ལྷན་གྲུབ་རིག་འཛིན། • *lhun grub rig 'dzin*

The last of the four vidyādhara levels, which corresponds to the attainment of buddhahood on the path of no-more-learning.

ten directions

ཕྱོགས་བརྒྱ། • *phyogs bcu* • daśadik

The four cardinal directions, four intermediate directions, zenith, and nadir.

three abodes

གནས་གསུམ། • *gnas gsum* • trayabhuvana

The three levels of existence: above the ground, on the ground, and below the ground.

three lineages

བརྒྱུད་གསུམ། • *brgyud gsum*

In this context these three lineages represent the different modes through which Dzogchen teachings are transmitted: (1) The Mind Lineage of the Conquerors, the transmission that occurs mind-to-mind between buddhas and highly realized beings; (2) The Symbol Lineage of the Vidyādhara, this transmission uses symbolic gestures, signs, or indications between vidyādhara, and (3) The Whispered Lineage of Ordinary Individuals, the oral transmission through spoken teachings from teacher to student.

Three Roots

རྩ་གསུམ། • *rtsa gsum*

Guru, deva, and ḍākinī. The guru is the root of blessings, the deva (tantric deity) is the root of accomplishment, and the ḍākinī is the root of activity.

three seed syllables

ཡི་གེ་འབྲུ་གསུམ། • *yi ge 'bru gsum*

OM AH HÜM. The seed syllables of vajra body, speech, and mind.

three spheres

འཁོར་གསུམ། • *'khor gsum*

The three concepts of subject, object, and action.

three vajras

རྫོང་གསུམ། • *rdo rje gsum*

Buddhas' awakened body, speech, and mind.

threefold liberation

རྣམ་ཐར་གསུམ། • *rnam thar gsum*

The absence of characteristics as the cause, the absence of aspiration as the result, and emptiness as the essence.

trikāya

སྐུ་གསུམ། • *sku gsum* • *trikāya*

The three bodies of an awakened being: dharmakāya, sambhogakāya, and nirmāṇakāya.

Vajravārāhī

རྩི་རྩེ་ཕག་མོ། • *rdo rje phag mo* • *vajravārāhī*

Literally, the “Diamond Sow.” A wisdom ḍākinī, the saṃbhogakāya manifestation of the female buddha Samantabhadrī.

vidyādhara

རིག་འཛིན། རིག་པ་འཛིན་པ། • *rig 'dzin, rig pa 'dzin pa* • *vidyādhara*

One who abides continuously in the state of awareness.